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THE OTTAWA JEWISH

Bulletin



FEBRUARY 8, 1999

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SHEVAT 22, 5759

New Broadview building will be named the Joseph and Inez Zelikovitz Long Term Care Centre

By Cynthia Nyman Engel

When Inez and Joseph Zelikovitz were in the prime of their lives they made a pact: since they had no children to designate as heirs, the couple decided to will their entire estate to charity.

Joe Zelikovitz passed away last year after a lengthy illness, leaving his grieving widow to choose their beneficiaries. The solemn pact Inez and Joe entered into years before has resulted in a gift of \$1 million to the Community Capital Campaign.

"We are indeed grateful that Inez has chosen to bestow the Community Capital Campaign so generously," said Campaign Chair Roger Greenberg. "Inez's gift officially launches the final thrust of the fund-raising campaign required to pay for the construction of our new Jewish Home for the Aged."

In accordance with Inez's wish to honor her husband's name in perpetuity, the building slated to house the Bess and Moe Greenberg Family Hillel Lodge on the Broadview

Campus site will be known as the Joseph and Inez Zelikovitz Long Term Care Centre.

The love affair that bloomed for 57 happy years began six decades ago when Inez Weiss called Joe Zelikovitz as a favor to a girlfriend. Would he, she asked, consider taking her friend on a date? "No," came Joe's reply, "I want to go out with you." And that was it.

"Joe was the kindest person I've ever known," says Inez. "I always thought he would be alive to take care of me but God had other plans."

"Joe was a giver," she says. "When it came to tzedakah, he simply didn't know what it was to say no. He was like sunshine. My father used to say when Joe came into a room, the sun from outside came into the room."

"Joe worked hard and was successful over the years," his widow says. "Through careful, considered disbursement of our estate, Joe's name will be forever linked with worthy causes in the Jewish and general communities

(Continued on page 5)



Inez and Joseph Zelikovitz

Hillel Academy and the SJCC strengthen ties

By Estelle Melzer

They're good neighbors and good friends – and that's good news for our community's kids.

The ties between Hillel Academy and the Soloway Jewish Community Centre have grown closer in the months since the SJCC moved to the Jewish Community Campus.

"We've started to share spaces and resources," commented Hillel Academy Director of Education Mark Weinberg. "Over there was that wonderful pool, and here were all our kids, facing another Ottawa winter." The two organizations got together and worked out a schedule which would allow every grade at Hillel Academy to use the pool on a regular basis as part of the school's physical education program.

Another area of cooperation has been preschool programming. Joy Levine, the SJCC's Gannon Preschool manager and Zahava Farber, Hillel Academy's ECE coordinator, have met to discuss joint activities for their youngsters. The first event will be a Purim party. "We haven't

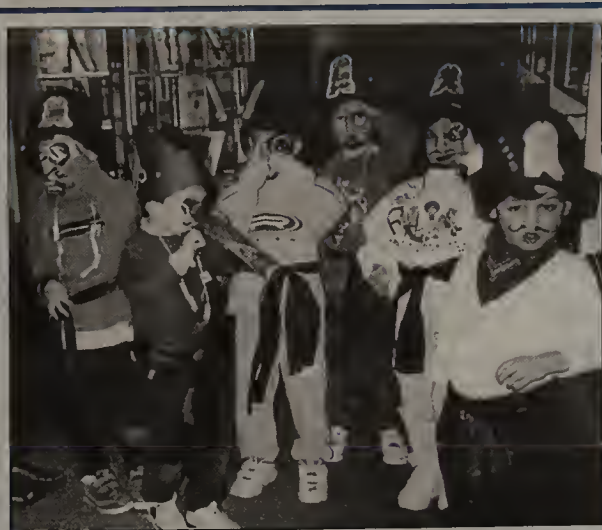
decided yet if it will be at Hillel Academy or at the Centre," Joy commented, "but I'm sure the kids will have a ball getting together – and we can share the cost of our entertainment." The two preschools are looking forward to planning joint programming for Pesach and Shavuot.

Children from the SJCC's Bereshith and Ganinim AM programs are also now visiting the Hillel Academy Library for storytime. The Greenberg Families Library in the SJCC is increasing its children's collection on a daily basis, but Hillel Academy has had a head start of some 40 years, and has a wonderful collection of preschool books. Gannon youngsters visit the Hillel Academy Library every second week for storytime with librarian Linda Bonder.

The close relationship between the preschools has another benefit. "We hope that it will encourage families to consider continuing their children's Jewish education and, of course, we hope that they will consider Hillel Academy," Weinberg commented.

Older Hillel students are making great

(Continued on page 7)



Ship Ahoy

Children in the Soloway JCC's Gannon Preschool enjoy Pirates at Play Day. They are seen looking for pirate ships in the Greenberg Families Library.

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COMMENTARY

Ottawa community helps Jews in the Crimea



VAAD REPORT

MITCHELL BELLMAN
EXECUTIVE DIRECTOR VAAD HA'IR

Editor's note: Vaad Ha'ir Executive Director, Mitchell Bellman, is the guest columnist.

In mid-January, UJA Ottawa Deputy Chair Ron Cherney and I represented the Ottawa Jewish community in a North American leadership mission to Israel and the Crimea region of Ukraine. We joined some 200 representatives of North American Jewry on the Voyage of Discovery to see firsthand how our partners, the Jewish Agency for Israel (JAFI) and the Joint Distribution Committee (JDC) use the funds we send overseas to carry out, on our behalf, the mitzvah of Tikkun Olam, the healing of the world.

The JDC is the Jewish relief agency. It provides support and services to Jews who will never leave the Former Soviet Union (FSU). JDC sets up community centres, provides health care services, educates community leaders and runs cultural programs. It has also set up an elaborate network of home care services including sending hot meals every day to elderly people who are unable to care for themselves. In addition, JDC hires home care workers to visit these elderly to help bathe them, ensure that they are healthy and warm and perhaps most importantly to give them company.

Ron and I visited 79-year-old Faina Abramova in her home in Simferopol. She was very excited about our visit as she wanted to meet some of the people who help care for her. Faina's husband died many years ago and her only son died at age 27. She has one granddaughter, 17, who was at her home during our visit. Unfortunately, she rarely sees her granddaughter as her daughter-in-law remarried and moved some 50 miles away.

Faina's home was in a small courtyard shared with several other homes. Inside there was a small vestibule and off it a kitchen, a living room where we all sat and a tiny bedroom. The kitchen floor was so rotten that we felt it sink as we walked on it. The only food in her small fridge was the meal provided by the JDC. She shared an outhouse with all the other homes in the courtyard. To get there she needed to walk outside, down a path, and up a broken step into a small room made of concrete blocks. The toilet was a small wooden box. As Faina had slipped many times going up the step, she no longer goes to the outhouse in the winter.

She spoke Yiddish to a member of our group and told us about her hard life. She lives on a pension of \$22 a month, not enough money to heat her home throughout the winter and eat. When we asked how she spends her time each day, she began to cry and said that she "just lives". She added that it was "thanks to God" that she was taken care of by the JDC. It was difficult to leave her home knowing how much our visit meant to her. She accompanied us outside to wave goodbye pointing out that her winter coat was provided by the JDC. We had been in Simferopol for only two hours but already we had come to know a person whose life we touch.

JAFI's work in the FSU is focused on aliyah and klita, immigration and absorption. It runs a variety of programs to encourage immigration and to prepare people for life in Israel. Once the immigrants arrive in Israel, JAFI helps them to become contributing members of society.

In Simferopol, our group visited a JAFI training centre where several classes were being held. In one room, people were being trained as Hebrew teachers to work in classes around Ukraine. In another, there was a support program for parents who had already sent their children to study in Israel and who plan to follow shortly. In another, high school classes were being held to prepare teenagers for their grade in the Israeli school system. In each room we met Jews who yearned to get out of Ukraine and were looking forward to moving to Israel.

These people have been alienated from Jewish life for several generations. For the most part, they no longer practice Jewish rituals. Many are intermarried. But everyone we met knew that they were Jewish and wanted to rejoin the Jewish people in Israel.

When one visits the FSU, one cannot help think, "There but for the grace of God go I." Had our ancestors not come to Canada when they did, we could also have been left on the wrong side of the Iron Curtain. The people we met could very easily be our distant cousins.

A group of students in a Hebrew training class had prepared a song for us. For a brief moment we set aside our cultural differences and joined together as Jews who share a common dream and sang Am Yisroel Chai, a song of hope. It is an emotional experience singing Am Yisroel Chai with people who have maintained their connection to Judaism through generations of adversity. Everyone in our group left the room in tears but proud that we participate in an enterprise that is truly saving Jewish lives.

Avraham Burg, chair of JAFI, who addressed our group in Tel Aviv, thought world Jewry was experiencing aliyah fatigue. He commented that for so many years we protested, held vigils and wrote letters demanding, "Let my people go." Now that they are free to go, North American Jewish communities are looking inward. Many communities are allocating more resources to local needs. "Sending money overseas is no longer sexy. Fewer people want to support Israel," Burg said.

The mission to rescue Soviet Jewry is not complete. If the Iron Curtain rises again and we have left behind one person because we have other priorities, it would be a tragedy. Today JAFI is cutting its programs and services and turning young people away because Ottawa and many other communities have reduced the amount of money they send overseas.

In Yalta, our group visited a site where the Nazis massacred 2000 Jews and threw their bodies into a ravine. The plaque at the site mentions 2000 "Ukrainian citizens" who were slaughtered. In our two days in the Crimea we met about 2000 Jews whose lives are being touched by the JDC and JAFI. Although we could not be there to help the Jews who died at the hands of the Nazis, today we have an opportunity to help the Jews who survived.

Although we have major obligations in Ottawa, we cannot forget our responsibility to our fellow Jews in far-off places like Yalta and Simferopol.

Looking beyond the story

A story. There was once a young Hasid who devoted his life to studying the religious texts of our people. One night, without any apparent reason, the pious young man closes his Talmud and runs out of his house into the middle of the town square, crying out, "What is the meaning of life. I cannot go any further, I cannot study one additional verse of Torah without knowing the meaning of life."

Other Hasidim come running to his aid from their homes, from their studies. They try to calm him down, to convince him to return to his Talmud, but to no avail. Finally, the local Hasidim recommend that he take a trip to the residence of the rebbe, a few towns away.

The young Hasid leaves immediately for the rebbe's home. When he finally gets to see the rebbe he whispers nervously, "Rebbe - what is the meaning of life? I must know, I cannot go on any longer, I cannot study another page, until I know, what is the meaning of life?"

The rebbe rises from his seat, walks over to the young man, looks him over very carefully - and suddenly slaps him.

"Why Rebbe? Why did you slap me? What have I done? All I did was ask, 'What is the meaning of life?'"

"You fool," answered the rebbe. "You have such a good question - why exchange it for an answer? It is the answers which separate us, the questions which unite us."



FROM THE PULPIT

RABBI STEVEN GARTEN
TEMPLE ISRAEL

In this old Hasidic tale, which Eli Wiesel recounts, we Jews seem intent on discovering or at least searching after meanings and posing questions about meanings. Telling stories is a powerful way of establishing meaning.

In less than a month we shall gather in synagogues and temples to tell the story of Purim. Our yearly retelling of Esther's plight and Mordechai's heroism is a Jewish methodology of deepening the significance of stories by layering them with meaning.

On the surface Purim is about the danger of anti-Semitism. But as we peel back the layers of the story we discover it is about the danger of assimilation, the power of the individual, the uncertainty of life and the many ways to express one's Judaism.

We do the story of Purim a great disservice if we simply accept the face value message and ignore the rabbinic dictum, "Turn it over, Turn it over." The deeper we look, the more we discover about our people and ourselves.

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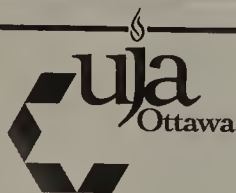
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ORGANIZATIONS AND PEOPLE



Many People ... Many Roads ... One Heart

Volunteers are the backbone of a successful UJA campaign

There are many people who give of their time for the United Jewish Appeal of Ottawa. The following individuals are representatives of the hundreds of volunteers needed to run a successful campaign. They explain why they are involved:

Allan Taylor, co-chair Young Business and Professionals Division

Aside from his work on cabinet, Allan also chairs the Men's Leadership Development Program, which gives participants a sense of how UJA, and other organizations and agencies, serve the needs of the local Jewish population. "I try to do whatever I'm asked to do when it comes to community involvement. I rarely say no."



Josee Posen, Women's Division

Josee's work for UJA reflects her conviction that the campaign is central to our community life. Josee has been in Ottawa for 25 years and in the Jewish community for 12. "It's different for me than for people who either grew up in Ottawa or people who grew up Jewish. What really inspired me to get active in the community, on top of just becoming Jewish, is the cohesiveness that UJA helps to enhance."

I have a growing respect for people who do stay involved, because we wouldn't have a community otherwise."

- Ron Eisenberg

Robert Smith, co-chair Public Service Division

Robert has been involved in his division for more than a dozen years. "There's an interesting UJA network in government, where you spend a lot of time in committees and so on. The campaign helps give a different face to people you work with." He says he is particularly impressed by the help that UJA gives to new immigrants. "A lot of people who move to this community rely on services offered by UJA. It's nice to be able to lend a helping hand."



David Lipnowski, co-chair Dental Division

David sees his division as playing an important leadership role within the UJA campaign. "Dentists run small businesses, so we have to give an example to those in the community who don't have the good fortune to control their own destinies, what with layoffs and so on. Our goal is to lead the way and increase donations."

"A lot of people who move to this community rely on services offered by UJA. It's nice to be able to lend a helping hand."

- Robert Smith

Roslyn Kimmel, co-chair Opening Event

Her fellow cabinet members know Roslyn as an energetic campaign volunteer. Roslyn and Donna Nadolny got this year's campaign off on the right foot by organizing an opening musical extravaganza - featuring Israeli vocal group Yovel - that filled the standing-room-only audience with emotion. "That emotion represents pride in Israel, in the communities of the Diaspora and in our own great community here in Ottawa."



Ron Eisenberg, co-chair, Real Estate & Insurance

Ron takes an energetic and proactive approach to UJA fundraising. "The more you're involved, the more you want to get others involved - it's good for the community and it's good for yourself." He says it's not only important to raise funds, but also to convince other community members to get involved with the UJA campaign. "People in this community are ready to get involved. They're just waiting to be asked. I have a growing respect for people who do stay involved, because we wouldn't have a community otherwise."

Leon Leckie, co-chair Public Service Retirees Division

With more than 20 years of involvement under his belt, Leon says that the UJA campaigns have become a source of joy for him. He says it is no chore at all to get the retirees he canvasses to donate to the campaign. "I like the contact with people and the sense of accomplishment of doing something for Israel and for the community."



Anita Dubinsky, Women's Division

Growing up in Glace Bay, N.S. gave Anita a real sense of the importance of maintaining a Jewish community. "My parents helped build the synagogue in Glace Bay. It's in our bloodstream as a people that we understand the meaning of community and it's an essential part of being in a Jewish community that we contribute any way we can."

Bill James, co-chair, Physicians and Surgeons

Being a prominent local pediatrician and health official has not prevented Bill from volunteering for UJA campaigns. "We've all got a role to play. Nobody should ever be too busy to give to our community." He hopes that message gets passed along to the next generation. "It is important that young professionals get involved with UJA. It's the best way to ensure a secure base for our future."



"We've all got a role to play. Nobody should ever be too busy to give to our community."

Bill James

Irvin Hoffman, co-chair, Real Estate & Insurance

Irvin has been a UJA volunteer for about 15 years. He says the key to raising funds for UJA is the personal touch - "you've got to match the right canvasser with the right donor, someone who knows them and relates to them." A graduate of Hillel Academy with two grandparents in Hillel Lodge, the Ottawa native says that he has a great appreciation for what UJA helps fund.

ORGANIZATIONS AND PEOPLE



Janet Agulnik learns with grandchildren Sara and Dina Agulnik.

An opportunity for parents and children to study Torah

Dor L'Dor, generation to generation, is an exciting new program which brings children and parents together each Saturday night for an hour of Torah Study.

Participants review the lessons of the week, practise Hebrew reading or venture onto new topics of mutual interest. Parents get involved in their children's studies thereby exemplifying the belief that one's education is never complete.

This innovative program was developed through the initiative of Rabbi Mordechai Fried, principal of Torah Academy, and is being co-sponsored on a month-by-month basis by the school and participating synagogues.

Members of all generations are welcome and can bring their own partner or be paired with another participant. For more information, contact Rabbi Fried (274-0110).

"Rhapsody in Gold" raises funds for Crohn's and colitis

"Rhapsody in Gold", the fifth annual charity gala ball and auction, will take place on Saturday, February 27 at the Ottawa Congress Centre from 5:30 pm to 1:30 am. The event is under the distinguished patronage of Their Excellencies the Governor General of Canada and Mrs. Diana Fowler LeBlanc. Rabbi Reuven Bulka is one of the honorary co-chairs.

The proceeds raised from the Gala Campaign will go towards a national medical research project on Crohn's Disease and Ulcerative Colitis. Under the auspices of the Mount Sinai Hospital Inflammatory Bowel Disease Centre in Toronto, the Whitehead Institute in Boston and other major hospitals across North America, the purpose of this vital research project is to identify the genes responsible for inflammatory bowel disease (IBD), so that a cure

can be found. These diseases affect tens of thousands of Canadians, 20 to 30 per cent of whom are children and teenagers. The fact that there is a higher incidence of inflammatory bowel disease among certain ethnic groups, especially Ashkenazi Jews, attests to the role of genetic factors in the finding of a cure for Crohn's and colitis. The funds raised from "Rhapsody in Gold" will be used to include Ottawa in this vital medical research project.

Guests will enjoy a gourmet dinner (kosher meals are available on request), dancing to the *Nightshift* orchestra from Montreal and silent and live auctions.

Tickets are \$100 per person (\$1,000 for Tables of Ten) and are available in person at Ticketmaster's Head Office, 112 Kent Street or by phone (755-1111) or on-line at www.Ticketmaster.ca.

Mazal Tov!

Engaged!

Henry and Frances Ballon of Winnipeg wish to announce the engagement of their son Bruce to Anna Kaushansky, daughter of Alex and Rita Kaushansky of Toronto. Bruce's grandparents are the late Morris and Clara Levinson and Betty and the late Jack Ballon. Anna's grandparents are the late Isak and Leah Brodski, and Dr. Riva and the late Dr. Michael Kaushansky.

Engaged!

Larry and Jerry Ballon of Toronto wish to announce the engagement of their daughter Amy to Ian Schnoor, son of Jack and Judy Schnoor of Winnipeg. Amy's grandparents are the late John and Dorothy Samson, and Betty and the late Jack Ballon. Ian's grandparents are Amy and the late Irving Rotstein, and Rose and the late Harry Schnoor.

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ORGANIZATIONS AND PEOPLE

Chicken dinner, the easy way

I am watching a chef prepare a meal on television. On my lap is a writing pad and in my hand a pen. I am ready to copy down a new recipe. I don't cook as much as I used to but I still collect recipes. I put the recipes away for future use but then when I want them, I don't remember where I put them.

So, here I sit watching this chef gathering all the ingredients she needs for this wonderful chicken dish. Chicken is one of our favorite meals so I know many ways of making it but I still like to learn new ones. I watch and listen carefully. First, she calls to someone off-stage to bring the salt that she forgot. Don't you all have an assistant stashed in another room to bring you something you forgot? Sure you do.

She begins the preparation. Naturally someone has already cleaned the chicken. She wouldn't waste time with THAT. She names all the vegetables that go into the making. Of course, they are already sliced and washed and are sitting in a pretty bowl. Which helper did that, I am wondering.

I note what she is wearing. A long embroidered white apron, spotless, is covering her dress. The apron probably cost around \$50. The one I wear while cooking is an old schmatta which is clean when I put it over my dress but as I prepare the food it gets dirtier and dirtier. You can tell what I am making because samples of the ingredients are scattered somewhere on my apron.

Back to the chef who is now tossing the ingredients into a large bowl without explaining clearly enough to me what proportions she is using. Does it matter in what order they get put into the bowl? These cooks never state the exact amounts they use. They sprinkle, they pour, they shake and then say, "This amount will feed 12 people." Not in my house, it doesn't. Six guests. Maybe.

The chef's style is friendly and she chatters constantly. Sometimes chefs tell jokes as they cook. That always distracts me because I concentrate on remembering the joke instead of what they

are doing.

Something else I note. None of the chefs wash their hands between doing the various things they do. I am always washing my hands when I go to a different ingredient.

Lots of onions in this recipe. However, her eyes do not water. My eyes cry rivers. Well, most likely it is because one of her assistants already peeled and sliced them for her. A gorgeous-looking man has the job of bringing them to her on camera. Why? Because he is young and gorgeous-looking. That's why.

One male chef I watched was using a very large knife in a hyperkinetic manner. Chop. Chop. Talk. Talk. Chop. Chop. His eyes were riveted on the camera. Not once did he look down at what he was chopping. If I used a knife that large and that sharp, I am sure my guests

SIXTY
SOMETHING

RUTH WEITZ

would find small bits of my fingers mixed in with the food. As I'm afraid to use a large knife, I use a small one. Last week I cut myself with a little knife that needed sharpening. I was slicing a carrot.

The chef finishes within the allotted time. She places the pot into the oven then removes an exact duplicate with the chicken already roasted. She had prepared it before she went on camera. Or one of her assistants did.

I check my notes and realize half the ingredients are missing. No way can I make a meal out of what I had written. So much for chef watching.

Zelikovitz Long Term Care Centre

(Continued from page 1)

locally, and in Israel."

Joseph Zelikovitz was an athletic legend in his time. A superb all-around athlete, he set unequalled records on Lisgar Collegiate Institute's football and basketball teams. After graduating high school, he accepted a football scholarship to St. Patrick's College, (now an affiliate of Carleton University) where he quickly distinguished himself as both an offensive and defensive player.

"A Jewish boy being invited to St. Pat's was a real coup in those days," Inez says.

Recognizing talent when they saw it, the Ottawa Rough Riders courted the gifted athlete and he soon became an outstanding member of the team. Throughout his professional football career, the arrival of Number 25 on the field brought cheering

fans to their feet.

Joseph Zelikovitz had three great loves: his wife, sports, and his religion. A lifetime member of Beth Shalom Synagogue, the congregation accorded him the honor of Parness Emeritus.

Ten years ago, Inez noticed her husband was becoming forgetful. Joe subsequently was diagnosed with Alzheimer's disease. Inez cared for Joe at home until his doctor insisted he be hospitalized permanently. Inez became a regular at the hospital, spending seven days a week by her husband's side.

Joe Zelikovitz passed away at the Perley Hospital on January 22, 1998. During his confinement, Inez noted that the hospital chapel had no provision for Jewish worship and immediately arranged for prayer books, kippahs and construction of a

mobile bimah.

Inez recalls that seven Jewish patients were being cared for in the Perley Hospital when Joe was there.

"I am eternally grateful to Jeff Sidney and Sidney Goldstein, both of whom were volunteer leaders for the once-a-month services," she says. "They always brought children with them and, although he couldn't communicate at all, Joe's eyes always followed little ones wearing kippahs and his face would light up when he'd see these little children davening."

Since Joe's passing, Inez has devoted her days to honoring the pact she and her beloved husband made those many years ago. The Joseph and Inez Zelikovitz Long Term Care Centre will stand as one among several fitting tributes to a couple who loved this community well.

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ORGANIZATIONS AND PEOPLE



The Honourable Herb Gray, deputy prime minister of Canada is presented with the 1998 Award of the Commonwealth Jewish Council and Trust by His Majesty King Constantine of the Hellenes in London.

Herb Gray receives prestigious Commonwealth award

By Paula Smith

The Honourable Herb Gray, popular and well-known MP from Windsor, and deputy prime minister of Canada, was recently honored in London, U.K. with the 1998 Award of the Commonwealth Jewish Council and Trust.

The Trust was created in 1982 for the purpose of encouraging links between Commonwealth Jewish communities and also to be a voice representing the views of those communities in matters relating to the preservation of their common religious and cultural heritage. The Board of Trustees has presented the award annually since its inception, and chose to honor Gray this year because he is an outstanding leader in his own country and a proud and active member of his Jewish community. He gives service both to his nation and to the Jewish people.

The Honourable Lloyd Axworthy, minister of Foreign Affairs, congratulated

Gray on behalf of the government of Canada. He said, "The award recognizes the outstanding commitment [of Herb Gray] to the Jewish community which is rivaled only by his commitment to the whole of Canada. He continues to serve both with distinction."

The award was presented at a glittering affair, under the chair of Lord Janner of Braunstone, on October 28, 1998 and featured tributes by leaders of the Commonwealth and the State of Israel. His Majesty King Constantine of the Hellenes made the presentation to Herb Gray.

Previous recipients have included Dorothy Reitman and Maxwell Cohen from Canada, acclaimed human rights activist Dame Helen Suzman of South Africa, the Lord Chief Justice of the United Kingdom as well as other notable politicians from Gibraltar, Zambia, Australia, Zimbabwe, India and New Zealand.

Kosher Fare '99 to take place on Sunday, March 7

"Be happy. Be healthy. Be kosher."

That is the slogan of Kosher Fare '99, a delicious buffet of taste treats, exhibits and information on the theme of keeping kosher in our contemporary world.

It will take place on Sunday, March 7 from 12:00 - 4:00 pm at the Soloway Jewish Community Centre in the Joseph and Rose Ages Family Building. The event is co-sponsored by JET and the SJCC in cooperation with the Ottawa Vaad Hakashruth.

Exhibitors will include local kosher caterers, hotels, and eateries, as well as suppliers of kosher products in the Ottawa area - bakeries, grocery stores, chocolatiers, wine merchants and more.

Be sure to attend with a hearty appetite! This will truly be a tasting extravaganza. The world of kosher products has expanded tremendously in the last few years and exhibitors will be pulling out all the stops to present their very best wares.

In addition to the food and the free samples, there will be work-

shops throughout the afternoon. In the works is a kosher wine-tasting workshop. There will also be an explanation and demonstration of toiveling (ritual submersion of new cookware and dishes). Videos on various aspects of kashruth and kosher food preparation will be shown.

If you'd like to learn more about keeping kosher you can attend a panel discussion featuring various experts. Or you can talk to any of the community mashgichim (supervisors of kosher food preparation) who will be on hand throughout the day.

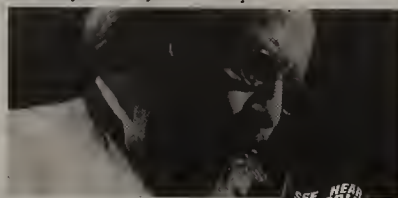
Children can enjoy a variety of activities around the theme of kashruth, including crafts and a game show with prizes.

Kosher Fare '99 offers food, fun and learning for the whole family. Admission is \$5 for adults and \$2 for children.

Discover what's new in the wonderful world of kosher food. Rediscover what's old. *Ess, ess* and savor the unique taste of your heritage!

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ORGANIZATIONS AND PEOPLE

Hillel Academy and the SJCC strengthen ties

(Continued from page 1)

use of the Greenberg Families Library for Jewish studies projects. The library has the *Encyclopedia Judaica* both in hard cover and CD-ROM, the Little Midrash series with commentaries for the younger grades and the *Junior Jewish Encyclopedia*.

Librarians Estelle Backman and Donna Guttman have created a very welcoming atmosphere for children and are always eager to help them find the information they need.

"Both organizations have the same goals," commented SJCC Chief Operating Officer Linda Kerzner, "helping to create a more knowledgeable and committed Jewish community. I'm sure our partnership will grow and strengthen in the coming years."

Jewish software brings Judaism to virtual life

By Estelle Melzer

Age-old tradition and glossy high-tech came together in the Greenberg Families Library on January 24 as Rabbi Ely Braun took 23 people on a journey through the wonderful world of Jewish software.

Exploring Jewish software and using the Internet for Jewish research have been long-standing interests of Rabbi Braun, spiritual leader of Beth Shalom Congregation. He brought two laptop computers and a wide sampling of software programs to his lecture.

Among the programs he demonstrated were *Dagesh*, a word processing program in English and Hebrew, and a translation software which instantly translates into Hebrew any word typed in English.

Braun showed the audience some exciting highlights of *Encyclopedia Judaica*. He also introduced them to some of the great Jewish sites on the Internet such as *Virtual Jerusalem*, a travel guide through the Holy City.

He was extremely knowledgeable and his passion for his subject was contagious. "We couldn't get people to leave the library after his talk," laughed librarian Estelle Backman. "Everyone wanted to try out some of the wonderful programs he had demonstrated."

The Greenberg Families Library CD-ROM collection continues to grow. It now includes: *DafkaWriter*, a word processing program, *Encyclopedia Judaica*, *Navigating the Bible*, *Legends of the Jews*, *Pathways through Jerusalem* and *Interactive Haggadah*. Many more CD-ROMs are on order.

The Greenberg Families Library is located in the Joseph and Rose Ages Family Building, 1780 Kerr Avenue. The community is invited to drop in any time to check out some of the exciting new software. For more information call (798-9818, ext. 245).



Miss Cohen's Grade 2 class, York Street Public School, circa 1934

(Front row, from left to right): Unknown, Lily Fireman, Eli Edelson, unknown, unknown, Gerry Sherman, Joe Zelikovitz, unknown, unknown, unknown, Sid Aisenberg; (second row) Nancy Goldsmith, unknown, Dora Zelikovitz, next four unknown, Louie Nathanson, unknown, unknown, Archie Taller, Ed Saslove, Herh Saslove, Mervin Blostein, Gerry Bodnoff; (back row) unknown, unknown, unknown, Dolly Ginsberg, unknown, unknown, Sam Baylin, Herb Gosewich, unknown, Joe Murray; and Miss Cohen.

(Photo courtesy of Joe Murray)

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In Appreciation

Abe and Sol Carlofsky wish to express their thanks to the many relatives, friends, clergy and executive of Beth Shalom Synagogue for their expressions of sympathy and support on the passing of their sister Anne Carlofsky Flesher. She was a wonderful sister.

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Flowers on Gravesites


Effective with the 1999 season, arrangements for the purchase and planting of flowers at the cemeteries must be made through The Ottawa Jewish Cemetery Committee only. This will ensure a uniform price structure and guarantee maintenance of the flower beds once they have been planted. Moreover, part of the proceeds from flowers will be used towards the general maintenance of the cemeteries in return for which a tax deductible receipt will be issued from the Zicharon Fund as indicated below. The price structure including GST is as follows:

Single	\$100
Double	\$200
Cross	\$150*

* A tax deductible receipt from the Zicharon Fund will be issued for \$25 (single), \$50 (double), \$35 (cross) respectively.

Please forward your requests for planting along with your payment to:

**Flowers
Ottawa Jewish Cemeteries
1780 Kerr Avenue
Ottawa, Ontario K2A 1 R9**

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ORGANIZATIONS AND PEOPLE



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- **Sefer Hayeled, The Children's Register.** An inscription in the Sefer Hayeled includes the baby's name and date of birth and says a hearty 'Welcome to our World' to the just-emerged newborn. And, at the same time, the grateful parents know you consider the arrival of their brand new creation a mighty special event - Only \$36.00.

- **Sefer Bar/Bat Mitzvah Inscription.** What nicer way to add a meaningful dimension to a major day in the life of a young Bar/Bat Mitzvah than by inscribing the celebrant's name in the Sefer Bar/Bat Mitzvah? This beautiful certificate is framed and presented to the recipient in front of the assembled congregation on The Big Day - Only \$54.00.

- **Golden Book Inscription.** Save this one for extra-special events in the life of those you love. A Bar or Bat Mitzvah is an excellent excuse (especially for proud Bubbis and Zaydes), a milestone birthday, an engagement. All kinds of good reasons abound to choose this as your way of saying 'Mazel Tov!' - Only \$180.00.

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Mazal Tov and Yasher Koach to Ottawa's newest Bat Mitzvah, Shari Miller. Shari's parents chose to mark the milestone in their daughter's life by inscribing her name in the JNF Sefer Bar/Bat Mitzvah.

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Dr. Norman Barwin

An open letter from Mayer Alvo, chair, Jewish Community Cemetery Committee

This letter is in reference to the advertisement titled "Flowers on Gravesites" appearing on page 8.

First some history on the present situation of Ottawa's Jewish cemeteries. The maintenance of the cemeteries was traditionally the responsibility of the synagogues. Money collected from the sale of cemetery plots and perpetual care (specifically flower planting) was used in part for the general maintenance of the grounds. The balance of the proceeds often went into general revenues of the various synagogues. The Vaad Ha'R was not involved in any way nor was the Ottawa Cemetery Committee a UJA beneficiary agency.

The second point to note is the allocation of maintenance costs among the various synagogues. In the New Cemetery in Osgoode, the costs were shared equally by Agudath Israel, Beth Shalom, Machzikei Hadas, Temple Israel and Young Israel, each of which owned one fifth of the total land. At the Bank Street Cemetery, the allocation of costs was similarly based on a formula which, roughly speaking, reflected the amount of land owned by the respective synagogue: Agudath Israel paid 25% of the costs, Beth Shalom 60% and Machzikei Hadas 15%. This system worked well for a number of years. It should be emphasized, however, that no provision was made to set aside money for such major repairs as pathways, fence, etc.

Problems began to surface about five years ago when the demographics in the community changed and synagogue affiliations shifted. Memberships at some congregations began to dwindle and the revenues from their membership

and from the sale of their cemetery plots were insufficient to meet their share of cemetery expenses. To make matters worse, none of the five synagogues had reserved funds from the sale of plots to put into a trust, the proceeds of which could be used for maintenance of the cemeteries. Instead, the commitments of the synagogues had to be met from operating revenues. The synagogues with growing or steady memberships were able to meet their obligations, whereas the others were not.

Everyone had acted in good faith, but there was clearly a problem. So the question which now faces the Cemetery Committee is: who is responsible for paying the maintenance share of those who cannot meet their obligations? In addition, it was evident that some major expenditures were needed at the Bank Street Cemetery to replace the fence, resurface the pathways and refurbish the building. As a result, the equally pressing and related question was: where are the capital funds to come from for these repairs?

The Ottawa Jewish Cemetery Committee has been struggling

with these questions for some time. The Vaad believes it is not its responsibility since it was not part of any previous agreement. It did not derive any revenue and consequently feels no obligation to share in the debt now.

A special Zicharon Fund, run by the Ottawa Jewish Foundation, was created and so far has collected about \$7,000. Last year, some revenues were derived from the sale of flowers planted at the gravesites. Although the initiative was positive, the method of collection was awkward and it was not possible to issue tax receipts for the money contributed for the maintenance. For this reason, we have decided to adopt a different scheme as detailed in the ad.

Clearly, more will have to be done in order to meet our obligations now and to plan for the future. The maintenance of the cemeteries is everyone's concern. By supporting the committee's efforts and by making regular (tax deductible) contributions to the Zicharon Fund, we can all perform an important mitzvah and at the same time ensure that our cemeteries will be properly maintained in the future.

Stress, Anger and Young Children

B'OD

Contemporary society gives rise to much stress, fears and anxieties in young children. Parents and educators can acquire insights, skills and productive ways to help children master life's challenges.

This workshop will examine the nature of stress in school and at home and techniques of prevention and intervention.

Audrey Lowitz, M.Ed., will lead this workshop. Her expertise is in Behavioural Problems, Parent Education and Early Intervention.



Learn about Tiny Treasures also! A short slide show will be shown.

- Sunday, February 28, 1999
- 7:30 pm
- Free Admission
- At home of Jeff Taylor and Susie Weisman
96 Summerwalk Place (Centreponte)
- Call 729-7712 for more information

A Project of Tiny Treasures - a licensed Jewish nursery school open to 2, 3 and 4-year-olds

Insert into OJB at minimum cost

Any organization looking to send out information to the community can do so at a minimal expense by inserting an enclosure into the Ottawa Jewish Bulletin. This will significantly cut down on your postage costs.

For further information call Alyce Baker 798-4696, ext. 256

ORGANIZATIONS AND PEOPLE

Pembroke Shul

Part 2: Thanks for the memories

By Kinneret Globerman

There is much to be said about a life well led when it comes to the Pembroke Jewish community. For just over 40 years, the 20 or so families that it comprised held Friday night and Saturday morning services, observed the High Holy Days, celebrated and mourned together.

Parents became grandparents, children became parents, people came and many left but what kept the little community thriving in the larger "world" of the city of Pembroke all these years was the two-storey focal point on William Street, corner of Alfred, the Pembroke shul.

This residential house of worship sits sadly empty now. The Pembroke shul is in disrepair. Almost all of its members are gone, having either passed away or dispersed to other places. Its doors were last opened, perhaps finally closed, this past fall with the Bar Mitzvah of third generation Pembroke resident, Michael Eisen, and with perhaps its last High Holy Day service.

Although the life of the shul may be over, the memories of the times well spent within its walls will live forever with fondness in the hearts of those members who invested so much of their lives devoted to its good health.

"It was a great place to bring up children, a great place," says Morrie Eisen, one of the shul's founders. "All our children grew up as though they were related, as though they were cousins," adds his wife, Helen. "They didn't feel like they were just friends."

It was with a sense of loss that the Eisens moved to Ottawa this past October after 52 years of Pembroke life. Rhoda Prager made the same decision to leave Pembroke when her husband, Newton, died. Like the Eisens, most of her friends were gone, either having moved or passed away, and her children had long since left. "When we first came to the synagogue (in 1959), it was filled. Then it started to get emptier and emptier."

"Many times we had to put up chairs in the hallway," remembers Morrie Eisen. "Now we look and there are so many empty chairs."

It was the best of times, too, for the Eisen and Prager children growing up in Pembroke. Jeffrey Eisen, one of the only remaining members of the Pembroke Jewish community, has fond memories of the Sunday morning breakfasts at the shul. The children sat in the upstairs classrooms studying Hebrew while the men, there for the Sunday morning minyan, spent the rest of the morning in the downstairs kitchen. This was their weekly

breakfast club.

"As kids, we'd have a break from Hebrew lessons, and we'd have a feast," remembers Jeffrey. "Every Sunday, except when they'd break for summer. And then the hassles in the winter when the bus [bringing in the food] didn't get in. And, 'What are we going to eat?' 'So we'll just have the eggs.' The men would cook the food and set the table and clean up. My father was the one of the chief cooks and bottle washers."

Betsy Prager also recalls those Sunday mornings with nostalgia. "I remember picking up the stuff [for the breakfasts] at the bus station on Sunday morning, all these boxes labelled 'books' because the bus line would not transport food. They must have thought we read a great deal! I remember sitting upstairs in Hebrew School, listening to the sounds of men davening, and then hearing the sounds and smelling the smells of the men cooking. It was always a special treat when Morrie Eisen made scrambled eggs, even if he didn't like that I put ketchup on them. I'd sit down to breakfast between my father and my grandfather and week after week, I would ask either one of them to put the smoked fishes on my plate. There were bagels and cream cheese and lox, carp and salmon, fish with eyes looking back at you from the platter, eggs. It was a veritable feast. And I had Daddy and Boppy [grandpa] all to myself because my sisters were too young to come to Hebrew School."

"I remember sitting quietly and listening to the men talk. I remember my uncle Abe, who always sat in the hallway, just outside the sanctuary, who pinched my cheek. I knew that he sat outside because he was mad at God. He lost a son in the war, and a daughter to cancer. He had no grandchildren. I remember the love there; my Uncle Joe, Jack Zacharoff, their pleasure with each other in spending this time together. I know there were conflicts, too, but I remember on Sunday mornings, running down the stairs after Hebrew School (free at last!) to sit between my father and my grandfather and eat the most wonderful breakfast in the world!"

When Jeffrey Eisen was growing up, there were about 10 or 12 in his peer group: the Hagers, the Pragers, his sister Valerie to name a few. Harry Mandel was the Hebrew teacher; he and his wife Anita lived in the shul, upstairs. Mandel taught Hebrew classes throughout the week and initiated Friday night services for the children. "He had to be one of the most dedicated, hard-working individuals," remarks Jeffrey Eisen. "He was never really a rabbi; he was not a religious



Children's Chanukah Party at Pembroke's shul, December 1961
Shown at the Chanukah celebration are (front row from left to right) Brian Harria, Lois Hager, Sheldon Smaye, Betsy Prager, Bruce Switzer; (back row) teacher Harry Mandel, Valerie Eiaen, Martin Hager, Jeffrey Eiaen, David Hager, Barry Landen, Lenny Zacharoff, Bernie Noik, Susan Shopiro and Ruth Smaye.
(Photo: Pembroke Observer)

leader in the sense of being formally trained as a rabbi, but as a teacher he was unbelievable. He formed Young Judea. His Hebrew lessons were unbelievable. I know everything I know today because of him."

"My fondest memories were the parties with the kids," says Helen Eiaen, Jeffrey's mother. "The Chanukah parties and the Purim parties."

"We had great parties for the kids," agrees her husband, Morrie.

"When I was a child, there was an active Sisterhood that worked very hard to celebrate every holiday," recalls Betsy Prager. "There were Chanukah plays, Purim concerts, even a Lag B'Omer picnic."

Ian Kagedan, the synagogue's semi-resident "rabbi" since 1989, remembers the High Holy Days spent in Pembroke with fondness. "Tashlich is part of the Rosh Hashanah ritual," he says. "For a number of years, we'd go down to the Ottawa River and do Tashlich there. But then we discovered Pansy Patch Park, a 10-minute walk from the shul, along the banks of the Muskrat River. It's a beautiful grassy area, a great place for Tashlich and we'd also go down there to play. That park is a delightful part of our Rosh Hashanah every year."

His family enjoyed staying in the house

on William Street. "It's a neat thing living in a shul," he says. "You figure, if you have a mezzuzah on the door, that's there to protect you. If you have two Sifray Torah in the building ... ! The kids used to get scared because down at the foot of William Street is a jail and they were afraid of the inmates. [The fact that we were staying in the shul] reassured them."

The Jews in Pembroke were very active in the community and were generally accepted by their non-Jewish neighbors. Morrie Eisen and his brother Harry owned the junior hockey club, the Pembroke Ironmen, for several years, before its name change to the Pembroke Lumber Kings, when it was owned by the Eisens, Newton Prager, and Basil Harris. Jeffrey Eisen was chair of the City Planning Board. Newton Prager was a City Alderman, chair of the Industrial Commission, and of Parks and Recreation, president of the Kinsmen Club, on the Board of Algonquin College in Ottawa, a member of the Ottawa District Hockey Association executive and creator of the Kinga Sports Club Bingo which gave thousands of dollars to sports organizations. His wife, Rhoda, was on the Board of Governors of Pembroke's Civic Hospital. Jules Abramson and Basil Harris were on the Board of Governors of

(Continued on page 11)

Did you know . . .

♥ UJA dollars help the JFS Seniors Support Unit
to offer: Tele-Shalom, Meals on Wheels, counselling,
home visits, lifts to doctor appointments
and the SJCC luncheon program.



ORGANIZATIONS AND PEOPLE

Pembroke Shul

Thanks for the memories

(Continued from page 10)

the General Hospital.

"Most of the Jewish people in Pembroke were members of the service clubs and did a lot to raise money," says Rhoda Prager. "This is the reason we didn't have too many problems in the community." In fact, her bridge club had a diversified membership of Jews, Catholics, Lutherans and United Church members. "We were good friends for 40 years and it was never a problem."

Jeffrey Eisen felt the dual nature of growing up Jewish in Pembroke. "It was secretive, like two different lives; you guarded your distinctness. You had your Jewish friends and your non-Jewish friends and I don't know if it was just me or it was the era. It was the '60s and you didn't really share your Jewishness or your customs or your traditions. You'd sneak off to Hebrew classes after school; you didn't bring the two worlds together. I always felt very unique but it was not something I could share."

Although he doesn't recall much anti-Semitism, his youngest son, Michael, who recently celebrated his Bar Mitzvah in Pembroke, has a different story to tell. Up until this year, he had no problem with being the only Jew in his classes. But right after his Bar Mitzvah, to which he'd invited school chums he'd been friends with for years, there was a sudden turn around. He was suddenly the focus for anti-Semitic comments from these same kids. "They started calling me names," he says. "They'd call me the little lonely Jew. It made me feel horrible, like I was a piece of dirt and I was being stomped on."

But Michael's experiences at shul were good ones. He and his older siblings Allan and Hailey remember the fun they had at

the shul building card castles in the back room while the adults davened, taking part in the services, being involved in it all. Jeffrey's wife Lois recalls that her husband was always getting up to go to minyan. Because, in the latter years, the Eisen family was basically half of it: patriarch Morrie, sons Robert and Jeffrey, the children and sons-in-law and in-laws. But for the Eisens, there would not have been any minyan.

The devotion of the shul members is what Ian Kagedan has always found remarkable. "They still have the energy," he says. "That's one of the most impressive things about that shul ... its people. I've often joked that I'm the only rabbi who could claim that my entire congregation shows up at 9 o'clock in the morning and doesn't leave until the end of services. Of course, part of the reason is that we'd lose our minyan if too many of them left." Yet, as he also points out, the Jews of Pembroke were not required to come to shul at all. No one forced them. Nothing compelled them, except their own faith and dedication to the shul they had created together.

What's to become of the gabled two-storey sanctuary on William Street? Its future is uncertain. One thing is inarguable, though; it has influenced all of its members in one way or another.

"It holds very very fond memories for me," agrees Helen Eisen. "Pembroke was good to me. I was only 19 when I went there but it was my whole life!"

"I didn't have a problem with who I was or where I was," says Jeffrey Eisen. "It made me more tolerant, more understanding."

"I was married in the Pembroke shul. I think it was the first wedding there," recalls Rhoda Prager. "Rabbi Weber was



Rosh Hashanah at the Pembroke Shul (circa 1989)

Pictured in front of the Aron Kodesh are (from left to right) Morrie Eisen, Newton Prager, "Rabbi/Chazzan" Ian Kagedan, Martin Sandler, William Owen, Milton Borenstein.

so nervous. It was a beautiful wedding, the shul was packed to capacity. We married by candlelight."

"It's a loss to the Pembroke community," muses Ian Kagedan, "although how many in the Pembroke community will realize it as a loss, I don't know. It was good for them to experience diversity in a living way. I think that's a healthy thing. If its time is up, and I sincerely hope that

it's not, I'll be sad. It's hard for me to imagine (being anywhere else on the High Holy Days). So I will desperately be seeking a Pembroke experience."

"I have good memories, really good memories," sighs Rhoda Prager. "And our kids have good memories of growing up there. I was sad to leave. We had good times; we had many good times. It was a good life."

Presenting ... "A Shabbos Rose" ... for women and girls

The students of Machon Sarah High School are preparing to delight audiences with the performance of "A Shabbos Rose" scheduled for Sunday, February 21, 7:30 pm at Congregation Machzikei Hadas.

The production will showcase the talents of 19 young women who have instilled their creativity into every aspect of the production from scriptwriting and set design to choreography and lyrics.

Those who were fortunate to have seen their performance of "A Carp in the Bath-tub" will want to come again to be entertained. Those who missed the last performance now have the opportunity to see this group in action.

Tickets are \$10 (adults), \$12 at the door; \$8 (students) and \$5 (under 12 years.) with a family maximum of \$25. For enquiries or tickets call Jennie Claman (729-7387).

Rabbi Bulka is guest speaker at CICF pre-Purim party

By Geri Migicovsky
Rabbi Reuven Bulka will be the guest speaker at the pre-Purim meeting of the Ottawa Branch, Canada Israel Cultural Foundation, Thursday, February 26. He will speak on "The meaning of the Megillah heroes and

relevance to our times". Purim is a time for dressing up so why not design a mask and wear it for the evening? If you have a particular piece of Judaica, bring it and explain why this piece is so special.

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FEATURE

Talking with Joseph Heller ...

By Pauline Dubkin Yearwood

"I wrote the first chapter in longhand one morning in 1953, hunched over my desk at the advertising agency (from ideas and words that had leaped into my mind only the night before); the chapter was published in the quarterly *New World Writing* #7 under the title 'Catch-18.' (I received \$25.)"

That is how Joseph Heller describes the genesis of one of the most enduring and best-loved novels of the 20th century, *Catch-22*, in his new memoir, *Now and Then: From Coney Island to Here* (Knopf, \$24). In it he also reveals that his publishers were the ones who changed the original "Catch-18" to avoid a conflict with Leon Uris' novel, *Mila 18*, which also came out in 1961.

Would "Catch-18" have gone on, as "Catch-22" has, to pass into the English language? The phrase is defined in *Webster's New World Dictionary* as "a paradox in a law; regulation, or practice that makes one a victim of its provisions no matter what one does."

And would the book itself, the story of a bomber squadron based on an island off the coast of Italy during the last days of the Second World War, have become the quintessential anti-war novel, discovered anew by each generation of high school and college students, were it not for that change of digits?

No one knows, and the 74-year-old Heller doesn't speculate in *Now and Then*. Instead, he begins with his boyhood at the height of the Depression in a tough Jewish-Italian neighborhood down the block from Coney Island in Brooklyn.

That famous amusement park is a prominent character in the book: Heller details a childhood spent riding the merry-go-round and roller coasters, playing follow-the-leader along the boardwalk and savoring such novelties as ice cream in Dixie Cups and Nathan's hot dogs.

In less loving detail, but with the same good-natured, self-deprecating sensibility, Heller writes about his first job (as a Western Union delivery boy); his wartime experiences, many of which were later translated into the events of *Catch-22*; his subsequent writing career; his two marriages (he and his first wife divorced, and he has been married to his second wife, Valerie, for 10 years); and (briefly) his bout with the paralyzing Guillain-Barré syndrome, which he wrote about in *No Laughing Matter*.

The memoir is written in a free-associative, non-chronological style that always seems to return to Coney Island and the fun and food Heller found there. (The book's most lyrical descriptions are reserved for such love objects as Golden Glow ice cream, chopped-liver-and-smoked-turkey sandwiches on rye, pistachio nuts, corn bread and prime rib of beef.)

During a five-city book tour to promote *Now and Then*, Heller granted a telephone interview about his work and life in which he proved himself to be a genial fellow with an easy laugh, possessed of a clear husky voice and just a hint of a Brooklyn accent.

Q. What made you decide to write *Now and Then*?

A. A few people suggested that I write my memoirs. My European publishers suggested it. And after *Closing Time* [his last

novel], I had no better idea for a book I wanted to do.

Q. Coney Island figures so prominently in the new book. How did growing up there affect your life and work?

A. It shaped something in me. I couldn't quite put my finger on it or define what it was. Part of it was the extraordinary community feeling among the immigrant Jewish families there. The comfortable setting around the beach, the ocean - that all contributed, somehow to my imagination. The exaggerations that I used in all of my novels are complementary to the amusement park.

Q. How has being Jewish shaped your work?

A. My family was not observant, but the culture was there, the ethnic unity, the atmosphere. It's still there, in my thinking, my speech, my associations. It gave me much material that I used, although not as much as with some other writers - (Philip Roth or [L.B.] Singer.

But there's a Jewish aspect to all my work. It's been said that even Yossarian (*Catch-22*'s beleaguered army pilot) is Jewish. No character in there is, but other people insisted that he is and I've come to see that he probably is. He is probably a projection of my ideal self. He's from a big city and has an ironic outlook on life.

This is coincidental, but "Yossarian" is very close to my name in Yiddish, which is "Yossel," and incidentally close to "Jesus," who was Jewish, too.

Q. From *Now and Then*, you seem to be pretty normal for a writer, not a tortured soul like many authors and artists.

A. Normal and good-natured, yes, that's a very accurate description of me. I was somewhat surprised to discover that I had a happy childhood, a good family life and, by and large, a very successful life.

Underneath there have been anxieties, and they're still there, but basically I think I am a fairly normal person who's had a fairly successful life. An undramatic life. There's not much I left out that would be interesting reading.

Q. You said in the book that the opening lines and the idea for *Catch-22* "leaped into your mind" without warning. How did that happen?

A. I decided I wanted to try a novel [after having several short stories published], and the opening lines of the novel came to me in a waking dream, followed by the construct, the personalities. My imagination overflowed. I didn't even decide I wanted to write a war novel.

All my other novels also began with opening lines that drifted through my head while I was daydreaming. But *Catch-22* did evolve as I wrote. I didn't have the idea of the catch originally.

Q. What do you think accounts for *Catch-22*'s continuing popularity?

A. It's not that it's anti-war, it's that it's anti-certain types of figures, the bureaucracy. They don't seem to change. The book seems to be as relevant in every European country as it is here. There's always government, always the profit motive. That, coupled with the exaggerated imagination.

Q. Do you go back and read it sometimes?

A. Just when there is some need to,

Before embarking on *Closing Time*, I read *Catch*, and I was very much surprised at the good quality of the writing. I thought it had been ghost-written by some English writer! [Laughs heartily.]

Q. After having had eight books published, do you still find it exciting when a new one comes out?

A. I do, and have found it exciting from *Catch-22* on. There have been disappointments, pleasant surprises, unrealistic expectations. But I've gotten attention from the first book on. And throughout my career, I've not had an idea for another book until the first book was published and the excitement was over.

Q. How does the American literary and publishing scene differ today from when you first started writing?

A. I had no trouble getting *Catch* published. Today, I probably would have trouble. For one thing, there are fewer publishing companies. There is much about the literary world today that bothers me. It's very hard for novelists in this country to get attention. That's partly because of the proliferation of non-literary books, which get the most attention. Publishing companies pay the most attention to books that they know will be profitable.

Q. What do you do when you are not writing?

A. I spend my time talking to people and thinking of something to write. I am not a prolific writer; and when I start a book I am committed to it for two, three,

The ride that began in Coney Island didn't end with *Catch-22*.

four years.

I exercise mildly to keep my muscles strong, I listen to music, I have many friendships, I love to eat. I've never wanted to play tennis, ski, sail or play golf.

In East Hampton, where I live, a large number of known writers hangs out, but I don't have close friendships with that many writers. I don't think novelists of my generation formed close friendships with other writers, the way the younger generations of writers in New York City pal around with each other today. But I'm very friendly with Kurt Vonnegut. He has a house near me and we're together often. I've never met [J.D.] Salinger or [Thomas] Pynchon, although we had the same literary agent. They are both genuine recluses. I have no idea why.

I do read lots of novels. I just read one a few weeks ago that I've recommended to dozens of people. It's Mordecai Richler's new novel, *Barney's Version*. You should read it.

Q. Will you be writing a sequel to *Now and Then*, covering some of the aspects of your later life in more detail?

A. I thought at first I might, and I put that in the early version, but I took it out of the final manuscript. I won't be writing one. I have no idea for a book right now.

Pauline Dubkin Yearwood writes for the Chicago Jewish News. This article appeared in Jewish World.

Trouble

What is he up to again, packing up just like that and taking my boy with him?

Tight-lipped and stubborn -

I suppose that is what gave him strength to leave the casting of idols, to push us on as we wandered south towards new strangers. But this time there is a glint of a deeper darkness in his eyes and I shudder helping the women flatten out the wheat cakes.

The ways of men bring trouble.

I pray, I heed the rules, but I will not laugh until he is returned to me.

Isaac, precious one, listen to him and be good,

I instructed while biting down sharper words for his obstinate father.

Going on a trip at this time of the year and at his age?

My little one, why did we pack the animal with kindling and sticks?

He should have carried you and had you pulled from his loins!

Instead he dreams to himself and announces he must obey

the commands given only to him in the late night silence

when on the hilltop he leans on that crook

and allows no one near him, human or beast.

- Seymour Mayne

University of Ottawa professor of English and poet Seymour Mayne recently visited Israel on the occasion of the publication of *Ir Hanistar* (*The City of the Hidden*, Tel Aviv: Gevanim, 1998), his fourth book of poems to be translated into Hebrew. The book was officially launched on November 3, 1998 at the Canadian Embassy in Tel Aviv. The reception, hosted by Ambassador David Berger, was attended by prominent Israeli literary figures, journalists and editors.

FEATURE

Rabbi's life inspires Christians and Jews

By Sara Burrows

Staff Writer, The Chicago Lerner

Editor's note: Many Bulletin readers will remember Rabbi Simon L. Eckstein, who served for many years as the rabbi of Congregation Beth Shalom (and its constituent shuls before amalgamation), and his wife Belle. The following article profiles their son Rabbi Yechiel Z. Eckstein.

It's not often that the honored guest at a 1,000-person, formal award banquet in a venerable Chicago hotel lays down his award and joins the evening's band as a vocalist.

"I will probably sing a song," says Rabbi Yechiel Z. Eckstein, 47, who received the Yonatan Netanyahu Memorial Award from the Chicago Friends of the Israeli Defense Forces this past October. The Skokie resident is a highly regarded singer who has recorded four albums of Israeli-Hasidic songs and performs regularly at weddings, Bar and Bat Mitzvahs and other such functions.

But singing is just an occasional pleasure in Eckstein's life. His work, as founder and president of the International Fellowship of Christians and Jews, and family are paramount. His work, through the fellowship, an organization he founded in 1983, toward improving relations between Jews and Evangelical Christians, is the occasion for the award. "We try to find the common ground among the various groups and foster a sense of shalom or peace," he says. Eckstein has written five books explaining Jews to Evangelical Christians, and vice versa, and is the recognized Jewish authority on that group of churches and their beliefs.

During the past 15 years, the Chicago-based fellowship has quietly become one of the most successful organizations in raising funds for Jews in need. Some 40 employees now work out of the main Chicago office, and in Washington, D.C., and the fellowship's budget has grown from \$500,000 to \$15 million.

This year, with donations from Christians to its Wings of Eagles and Operation Isaiah appeals, the fellowship made the largest single contribution to the United Jewish Appeal's Operation Exodus. "We have enabled more than 50,000 Jews to go to Israel now. Annually, the majority of Jews going from the former Soviet Union to Israel is being sponsored by Christians," says Eckstein.

The fellowship has also established a strong voice in defence of all people of any faith oppressed on religious grounds. "I'd say that the central theme running through my work is bridge-building. I've tried to cross all divisions," says Eckstein, who is

planning a trip to China to lobby on behalf of Christian pastors jailed for their work there. "I'm very involved in this issue of religious liberty abroad," he says.

An international perspective on such issues grows directly from his family background and education. A fourth-generation Orthodox rabbi, Eckstein was the first cleric of his family not born in Jerusalem. He was born and raised in Canada, where his father served as chief rabbi of Ottawa. After graduation from Yeshiva University in New York, where he was ordained, Eckstein studied in Israel for two years.

During the Yom Kippur War of 1973, he entertained Israeli troops in camps and hospitals on the Golan Heights. "I'd been a performer, but here I was, supposed to be boosting their morale. I was nervous, particularly with the Golan brigade, which had had a lot of casualties," recalls Eckstein. Many of the men were several years younger than Eckstein, severely wounded, some with 60 or 80 per cent of their bodies burned. But they began joking, asking if he was Tom Jones or Elvis. "Right away, that cut the tension for me, and made me see these soldiers as just regular people," says Eckstein.

That lesson stayed with Eckstein, helping to shape his future. Dialogues with regular people became the foundation of his fellowship. In 1980, a prominent Evangelical Christian clergyman declared that God did not hear the prayers of the Jews. Believing that showing is more effective than telling, Eckstein took that minister and other high-profile Evangelical Christian leaders on a tour of Israel. He later spoke at the churches of the clergymen and organized conferences at several Evangelical Christian seminaries. Eckstein's job has grown along with the Evangelical Christian movement, which now includes one-third of the country's adult Christians, about 68 million people. "We have now close to 90,000 Christian supporters (of all denominations) around the country, in every state," says Eckstein.

As his outreach to Evangelical Christians developed, Eckstein discovered serious misconceptions held by both the Evangelical and Jewish communities. "One of the biggest problems is that people make an association between the religious right and the political right, and identify the two together," he says. "They don't realize that more than 40 per cent of Evangelical Christians are Democrats. There is a tendency to identify Evangelicals with strong right wingers like Jesse Helms, Jerry Falwell or Pat Robertson. But it is a much, much more diverse group. Essentially evangelical is an adjective, not a group."

For their part, Evangelical Christians

felt they needed an opening into the Jewish community. Eckstein understood, realizing that in the face of 2,000 years of history, many of these people felt awkward about approaching the Jews.

"The Evangelical Christian community in its own mind and own psychology has an inherent need and command to bless the Jewish people. They needed to know how to show the Jewish people that they love and care about them, and how sorry they are for so much evil that has been perpetrated in the name of Christianity," says Christopher Meidl, executive director of the fellowship and a nondenominational Christian minister. "Yechiel is a powerful visionary, with an extraordinary grasp of the range of issues to be addressed. He is broad-minded, and understands the need to be balanced in his bridge-building."

Eckstein honors valid distinctions - religious, political, cultural and gender - between people, but only up to a point. "When distinctions become absolutized, so we see everyone else as an outsider, we forget the commonalities. We are all human, we are all children of God. What happens in China has an effect on what happens in Minneapolis. I'm not trying to homogenize us, but I'm also not going to respect parameters or walls that foster intolerance and prejudice," he says.

Thus, the only segment of Evangelical Christians that Eckstein will never work with are those who attempt to convert Jews. Lack of respect for other religions is antithetical to his goals. "I have no problem, none at all, working with those people who feel sharing the Gospel is their commission, that they feel compelled to observe, if they do so responsibly, without deception, without coercion, without manipulation."



Rabbi Yechiel Z. Eckstein

There are ways to change attitudes, and Eckstein expects to find them. He knows the seeds of change are there on both sides, have been for thousands of years, simply waiting for light and nourishment. "You ask a Christian, you ask a Jew, What is the most central message of your faith? and they will all point to the idea of loving one's neighbor as oneself."

Tolerance has been the missing ingredient, Eckstein believes. "We're not islands within ourselves or our community. We live together, we work together and, as we move into the new millennium, we need to learn how to get along with one another, so the world won't become a Lebanon or Bosnia."

This article first appeared in The Chicago Lerner.

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BOOK REVIEW

ISRAEL

A sprawling anthology of the Bible and the Talmuds

Surpassing Wonder The Invention of the Bible and the Talmuds

By Donald Harman Akenson
McGill-Queen's University Press
658 pages. \$39.95

Reviewed by Arnold Ages

It was Rashi, the famous Bible commentator of Troyes, who said once that the words of the Torah were "K'fatish yefotetz sela" — "like a hammer that breaks up stone". Kafka must have been inspired by his rabbinic forebear when he said that "a good book is like an axe that opens up the frozen oceans of our mind."

These maxims come to mind in reading Donald Harman Akenson's sprawling, land-mined strewn anthology of ideas about the Hebrew Bible, Christianity and the Babylonian and Jerusalem Talmuds. This achievement is all the more impressive for the fact that Akenson is a specialist in Irish studies and thus a relative outsider to a field which he computes to have a bibliography attached to it of more than a million items. This large scholarly obstacle did not prevent him, however, from invading the specialists' turf and producing a work of surpassing, ambitious and outrageous genius.

Reviewing Akenson's monumental study is a formidable task, a little like reviewing the Hebrew Bible or the Talmud. One risks doing injury to the complexity of the fact in the interest of condensing for the public that which cannot be reduced

without sacrificing not only the richness of the content but the special flavor, the style — and the very heart and soul of the work in question. In rehearsing Akenson's thesis even in a fragmentary way one recalls Susan Sontag's famous quip that "criticism is the compliment that mediocrity pays to genius". It is Akenson's very marginality as a non specialist, moreover, which affords him an objectivity and a vectoring approach to his subjects which are daringly refreshing, original and provocative.

There are half a dozen major theses and three times that many ground-breaking analytical rivulets that course through this amazing document. In the overture to his symphony of praise for ancient Israel's accomplishments, the author asserts that most of the people today who write about matters Biblical with any kind of excitement and enthusiasm are Jewish scholars. The proof? Jewish scholars have raided the formerly Christian preserve of the Dead Sea Scrolls and have examined them, not through the prism of an incipient Christianity, but that of ancient Judaism and, in so doing, have generously enlarged our understanding of the multiple strands which made up the religion of Israel in the time of the Second Temple.

Akenson, a scholar with Massoretic discipline, points out moreover that there were actually three Temples, Solomon's, Zerrubavel's (built after the return from the Babylonian exile) and Herod's (built in the first century of the common era). He also holds, contrary to accepted wisdom,

that the Hebrew Bible is without question an historical work, not of course history as we conceptualize it today, but history in the newspaper sense of the word, a collage of diverse reports on multiple themes. A major point in Akenson's scenario is the assertion that the religion of Israel until the time of the destruction of the Herodian Temple should be called *Judahism* — the term *Judaism* becomes operative only when the rabbis reconstruct the faith in response to national catastrophe.

Both of these religious systems are rooted in the Hebrew Bible and Akenson approaches its precincts with an appreciation oddly at variance with the traditional Christian view (to which he was exposed as a child and adolescent) of an "Old Testament" as a series of proof texts superseded by a "New" superior dispensation.

Referring primarily to Hebrew Scriptures, Akenson intones his own inimitable style: "Being cool when dealing with the scriptures does not work. Anyone who is not awe-struck by the nature of the texts, by the quality of the world-making they exhibit, is too much of a philistine to be allowed into this amazing cultural gallery."

Calvinists would be shocked, moreover, by the author's advice that lightness of heart is appropriate in reading the Bible because it's "a book of puns, of irony, and the occasional joke, and these, while not the heart of the text, are like a set of stage directions: read the solemn part solemnly, but know that almost every word can have a second or third meaning and the word

play is the analgesic we have been given to keep the heavy parts of the scripture from becoming more of a load than we can bear."

Akenson, of course, loads his discourse with so many innovative ideas, that vertigo inevitably invades the mind of anyone who tries to follow the multiple grids designed by the author to its ultimate source. Thus we are instructed in the idea that the Torah consists not of a unity of five but nine books, beginning with Genesis and ending with Kings. Deuteronomy is in the middle "a strong spine with two mighty arms. That spine and those arms can support the first four books of Moses, and on the other four "Former Prophets ... The four books on each hand balance each other."

The lightheartedness which the author perceives in the Hebrew Bible also informs Akenson's uncanny use of analogy and simile drawn from unexpected sources. He prefaces a description of the legal parts of Leviticus by comparing them to "some Trades Demarcation Agreement from the high noon of British trade unionism". Then he leaves mirth aside and points out that the Levitical laws of sacrifice provided nothing less than access to the God of Israel. Moreover, the Torah is so commanding in its description of the priests and their sacrificial duties that we tend to forget that there were alternatives to the Hebrew God submerged, according to Akenson, in the plural noun Elokim but converted to a monotheistic idea and a

(Continued on page 15)

Historically Israel has always been a land of music

By Miriam Ages Ben-Shalom

Few people realize that Israel, the "Land of Milk and Honey" is also a Land of Music. A study of the Bible shows that, in ancient times, the hills and vales of this land echoed to the sound of music, the choir and the instrumental ensemble, the singer and instrumentalists.

The father of all musicians was Jubal, who lived long before Noah, and who played the lyre and the pipe. When the Israelites settled here, music played a large role in daily life and worship. Festive occasions were marked by vocal and instrumental music, while the spiritual influence of music is shown by David's playing on the disturbed mind of King Saul. Not all music was sacred; some was folk music, contributing to the merriment of weddings, feasts and even the joyful festivals observed on the occasion of shearing sheep.

King David is called the "sweet singer of Israel". He is credited with inventing the entire musical system of the Temple which became very complex and required a large staff of vocalists and instrumentalists. These centred in particular on the Levites who formed a musical guild. Music, was a serious art form, developed in the time of the Second Temple which was dedicated with music. Ezra describes the use of instruments at this ceremony and how the leaders sang to each other.

About 20 instruments are mentioned by name in the Bible, but in most cases, the identification is not certain. The lyre and the harp are associated with King David; the shepherd played his pipe; the famous "Song of Miriam" was accompanied by hand drums. There was a type of zither, a flute and oboe, cymbals, the ram's horn and the trumpet.

Archaeological evidence of ancient musical instruments ranges from flutes made of bones, found at Jericho, to drawings of women playing harps at Megiddo, showing what these instruments were like. Musicians were highly honored in biblical times, ranking after kings and priests

in prestige. They were exempt from labor and payment of tribute, and were maintained by the state.

In recent history, Israel has become rich in original compositions and a heavily booked performance calendar. Most famous among the country's orchestras is the Israel Philharmonic Orchestra, which gave its first concert in 1936 under the baton of Toscanini. The orchestra was composed entirely of excellent musicians—refugees who had fled Nazi Germany. Many other orchestras, chamber and opera ensembles and hundreds of choir groups were formed. With the influx of immigrants from the former Soviet Union, additional orchestras have been established throughout the country composed mostly of artists from Russia. Most notable is the Ashdod Chamber Orchestra. Once again, this became a Land of Music — of different styles and origins.

In Israel, there is a great eagerness to hear musicians and music from other parts of the world. This is partly because of the small size and relative isolation of the country. Throughout the year, choirs, ensembles and orchestras arrive from abroad, very often together with their families, friends and fans, to perform in a variety of settings — in the fine auditoriums of the main cities, on the well-tended lawns of outlying kibbutzim, at the Roman theatre at Caesarea, the sultan's Pool or Liberty Bell Park in Jerusalem, or near the desert grandeur of Masada.

To the echo of Joshua's trumpets, David's lyre and the choirs of the ancient Temples, visiting music groups will be following an historic path while meeting the present reality. It will be a musical "Pilgrim's Progress", reminding us of the spirit of Psalm 33:3: "Sing to Him a new song; strike up with your art and shout in triumph." And in the last of the Psalms: "Praise Him with trumpet sounds; praise Him with lute and harp; praise Him with timbrel and dance; praise Him with strings and pipe; praise Him with loud clashing cymbals."



Girl with a flute

(From Images of Peace by Irene and Azriel Awret)

BOOK REVIEW

A sprawling anthology of the Bible and the Talmuds

(Continued from page 14)

single noun through the victory of the Torah's compilers and editors.

Akenson goes out a trifle too far on the theological plank when he suggests that circumcision is the *sixth* order of sacrifice after bovines, sheep, goats, turtles and pigeons but he is gloriously on track when he talks about the significance of God's covenant for Israel. He calls it "a great, central gravitational field" which when viewed from an orbiting satellite, displays patterns not "discernible up close". "And we can observe how subsequent versions of the covenant," he continues, "have emerged from the original white-hot mass and, thus how the ancient Hebrew covenant determined the broad outlines of other, later iterations." But some of Akenson's best theorizing comes in his take on the nature of the God of the Hebrew Bible. He is light years away from the traditional Christian triumphalism which denigrates the anthropomorphism associated with the deity of the "Old Testament". Had the God of Israel been a "Pythagorean abstraction, we would not know his name - or probably that of Israel."

Akenson suggests that the God of the Tanach was not out to win any popularity contest and that liking him or not - is irrelevant. "The reason the God of the ancient Israelites is so convincing is that, he is limned in the covenant, he is the perfect embodiment of what is: of reality ... [He] is the name for reality invented by Hebrew religious geniuses who paid attention to the way the world works." The author argues, in addition, that one cannot speak of the Hebrew deity without reference to the covenant; they are inextricably bound up the one with the other. The covenant is hard, inflexible and incomprehensible says Akenson but that is precisely what forced ancient Israelites to be inventive and to see the world through three optical translators - the difference between the sacred and the profane, the importance of legal principles and an historical approach to the world.

That ability to be inventive is admirably shared and mastered by Akenson himself as he guides the reader through the Hebrew prophets while demonstrating that the Messianic idea, so prominent in Christian readings of Jewish scripture, is virtually absent in the original text. His parsing of the "suffering servant" passages from Isaiah, the most endearing of all the Christological readings of the Hebrew Bible, is a magisterial reconstruction of the historical interstices of prophetic times which shows that the prophet was undoubtedly talking only about the travail of the people of Israel. In the same vein, Akenson disposes of the actuarial tables in the

Book of Daniel which are supposed to be predictive of a Messianic advent.

Like all good culture critics, Akenson is an equal opportunity offender. In the second half of his treatise, inspired by the writings of Jacob Neusner and other modern Jewish critics, Akenson takes on a formidable task, to situate the rise of Christianity and the two Talmuds. In this section he is the consummate beretic suggesting, for example, that Christianity is older than Judaism (Judahism loses Judah's "h") and that the Talmuds of Babylon and Jerusalem were consummate masterpieces of inventiveness in the face of the greatest catastrophe Israel ever faced, the destruction of the Temple in 70 of the common era.

What is remarkable in Akenson's thesis, however, is the assertion that Christians were equally devastated by the disappearance of the Temple. The kicker in this thesis is Akenson's view that the Christians were faster than the rabbis in reinventing themselves by re-coding the Hebrew Bible in order to reflect their take on the reality which they faced. Before they converted people, they converted the Hebrew Bible. The rabbis, on the other hand, were more dilatory in their reaction, in part because of the seismic political events that shook the foundations of Temple - which explains, in part, the fragmentary nature of the Jerusalem Talmud. The Babylonian Talmud, on the other hand, grew over several centuries and in its lack of narrative material (except for Aggadic portions) it became a mighty fortress, "an interactive text" before the word came into use.

If there is any weakness in Akenson's summa, it comes in the concluding part where he seems to feel that the atmospheres surrounding the emergence of Christianity and Judaism from Judahism might be a model for some kind of future intellectual condominium because all three faiths are based on the "strongest literary texts ever invented".

Perhaps - in the Messianic era.

Arnold Ages, a professor in the department of French Studies, University of Waterloo, can be reached at aages@interlog.com

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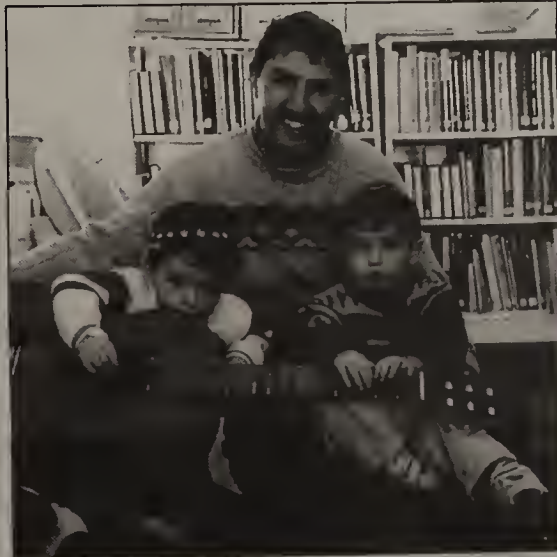
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KID LIT

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KID LIT

DEANNA SILVERMAN

Stones in Water

By Donna Jo Napoli
Dutton Children's Books 1997
210 pages. Ages 10 and up

A work of fiction that is loosely based on the wartime experiences of a Venetian friend of author Donna Jo Napoli, *Stones In Water* is a well researched, dramatically written, compelling depiction of a time when German troops entrapped and kidnapped young boys in friendly countries, forcing them to work for the German war effort as slave labor.

The story begins in June 1942 with four brash Venetian youths sneaking off one Saturday afternoon to see an American cowboy movie being shown in a nearby village.

Three of the boys - Roberto, Memo and Samuele - are friends who will soon graduate middle school, making them roughly 13 years old. Sergio, Roberto's older brother, is too young for the army but old enough to participate in Saturday "black shirt" (i.e. fascist) youth training, making him roughly 16.

Personalities and a few basic facts about wartime Italy, including its alliance with Germany and attitudes toward its Jews, are quickly established.

Roberto, the story's main protagonist, is a gentle innocent. The son of a gondolier, he is easily taken advantage of but repeatedly stands up for what he believes is right. His loyalty to and dependence on Samuele is the central theme of the first part of the story and a haunting refrain thereafter.

As to Samuele, the most immediate fact about him is his Jewishness. Later we learn about his personality, courage, knowledge, abilities, loyalties, etc. But the continuing reality that makes life all the more dangerous for him and Roberto is his Jewishness.

Sergio is a bit of a bully but he knows the score and passes on a fundamental secret for survival. Memo is a quick-thinking wheeler-dealer who teaches Roberto and Samuele valuable lessons during his brief appearance in the story. It is Memo who renames Samuele with the more Catholic name, Enzo, the name Samuele uses in the three work camps he and Roberto are sent to.

Told as Roberto's story, this is very much a story of the loss of innocence and the power of friendship, interdependence and personal values under extreme conditions.

Time and again Roberto loses everything and everyone starting with the shocking and brutal kidnapping of the entire movie audience by German troops. Then, in rapid sequence, separation from Sergio, transport to an unknown destination, the cold-blooded shooting of three Italian boys, separation from Memo and always the combined threat of separation from Samuele and discovery of Samuele's Jewishness.

Finally Roberto's tearful separation from Samuele, whose death in a work camp in the Ukraine is the result of a beating from fellow prisoners desperate for the new German boots Samuele and Roberto had taken from two German soldiers who had frozen to death after drinking themselves into a vodka stupor.

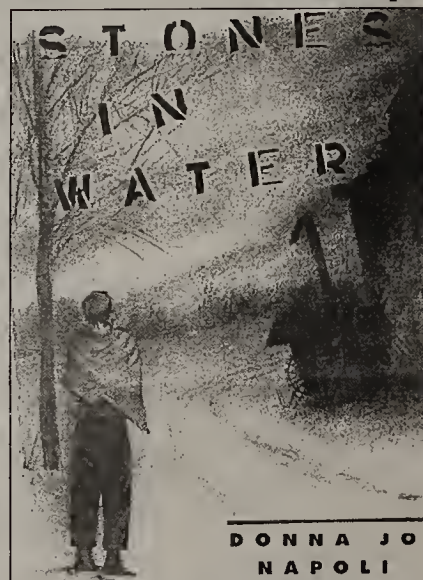
Samuele's death is the impetus for Roberto's unplanned solo escape into the Ukrainian winter and his subsequent harrowing journey as he desperately tries to make his way back home to Venice. That is the second part of the story.

As the plot develops readers learn about the importance of language and storytelling as a source of comfort and strength. They also learn about work camp conditions, the attitudes of German guards and other Italian youths, the reality for Jews and wartime winter conditions in the Ukraine.

By making a complex multi-layered story appear deceptively simple, Napoli proves herself a master of characterization, pacing, plotting, storytelling and emotional truths. Her truths are found in relationships, interdependence and everyday gestures, large and small, that demonstrate the humanity of her protagonists.

Such gestures include Roberto's impulsive aid to a starving Jewish girl and her gift to him of a stone and Roberto's relationship with two characters he encounters during his flight through the Ukraine, a boy and a mysterious Italian soldier.

All these and many more plot devices build the gut-wrenching fear that



DONNA JO
NAPOLI

From *Stones in Water*

pervades the story and makes *Stones In Water* such an emotionally gripping, satisfying and powerful read. No wonder it was recently named the winner of the 1997 Golden Kite Award for fiction.



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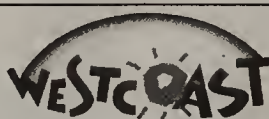
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DONNA KARLIN

Muffins are a very versatile food. They're easy to make, freeze beautifully and can be eaten any time of the day. I love to make a variety of muffins and freeze them to have on hand for unexpected company.

Oatmeal Blueberry Muffins

- 1 cup rolled oats
- 1 cup buttermilk
- 1 cup flour
- 1 tsp baking powder
- 1/2 tsp baking soda
- 1/2 tsp salt
- 1/4 cup brown sugar
- 1 egg, beaten
- 4 tbsp melted butter
- * 1 cup fresh or frozen blueberries



Combine oats and buttermilk and let stand for about an hour. In a separate bowl, combine flour, baking powder, baking soda, salt and brown sugar. Add egg and melted butter to oat mixture. Stir the oat mixture into flour mixture JUST until combined. Do not overmix. Gently fold in blueberries. Fill greased or paper-lined muffin tins 2/3 full and bake in preheated 400° oven for 20 minutes. Makes 12 large muffins. Freezes well. *Note: If using frozen berries, do not defrost before mixing into batter.

Cranberry Oatmeal Muffins

- 3/4 cup unbleached flour
- 3/4 cup whole wheat flour
- 1 cup rolled oats
- 1/2 cup brown sugar
- 1 tsp baking powder
- 1 tsp salt
- 1 tsp cinnamon

- 1 cup fresh or frozen cranberries
- 1/4 cup butter
- 1 cup milk
- 1 egg

Combine flours, rolled oats, brown sugar, baking powder, salt and cinnamon in large bowl. In a separate bowl, toss the cranberries with 1 tbsp of the dry ingredients and set aside. Melt butter and mix in milk and egg and beat with a fork to combine. Stir butter mixture into dry ingredients, just until combined. Do not overmix. Fold in cranberries. Fill greased or paper-lined muffin tins 2/3 full and bake in preheated 425° oven for 15 to 20 minutes. Let stand 4 minutes before removing from pan. Freezes well. Makes 12 muffins.

Orange Raisin Muffins

- 1/2 cup butter, lightly softened
- 1 cup brown sugar
- 1 egg
- 3/4 tsp baking soda
- Grated rind of 1/2 orange
- 1 cup yogurt or sour cream
- 2 cups flour
- 1 tsp baking powder
- 1/4 tsp salt
- 1 tsp cinnamon
- 1 cup seedless raisins
- 1/2 cup chopped nuts

In a large bowl, cream butter with brown sugar and



egg. In a separate bowl, mix sour cream with baking soda and orange rind. In a small bowl, combine dry ingredients. Alternately mix dry ingredients and sour cream mixture into butter mixture. Add raisins and nuts and mix just to combine. Fill greased or paper-lined muffin tins 2/3 full and bake in preheated 350° oven for 20 minutes. Freezes well. Makes 24 muffins.



Corn Muffins

- 1 cup white cornmeal
- 1/2 cup flour
- 1/4 cup sugar
- 5 tsp baking powder
- 3/4 tsp salt
- 1 egg
- 1/2 cup milk
- 2 tsp oil

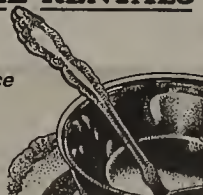
Mix together cornmeal, flour, sugar, baking powder and salt. In a separate bowl, beat together the egg, milk and oil and add to dry ingredients, mixing just to combine. Pour into greased or paper-lined muffin cups and bake in preheated 375° oven for 25 minutes or until tester comes out clean. Makes 12 muffins. Freezes well.

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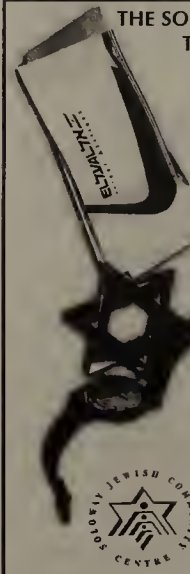
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In memory of Frances Gelfman by Carolyn, Sid, Elaine

Continued on page 19

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In memory of Louis Arron by Cindi and Mark Resnick and family; and by Ethel and David Malek.

In memory of Frances Geltman by Dorothy and Herb Nadolny.

In memory of Harry Horwitz by Dorothy and Herb Nadolny.

In memory of Sam Nadolny by Tracy and Bruce Weinstein and family.

OTTAWA MODERN JEWISH SCHOOL FUND

In memory of Arnold Fradkin by the Board of Directors and Staff of Ottawa Modern Jewish School; and by Len and Diana Heitin and family.

JOSEPH PETIGORSKY MEMORIAL FUND

In memory of Zelda Roodman by Miriam Petigorsky; and by Lena Schecter.

NANCY AND LARRY PLEET FUND

In memory of Frances Geltman by Larry, Nancy and Even Pleet.

Wishing Esther Baker a belated happy birthday by Evan Pleet.

In memory of Bertha Pleet by Nancy and Larry Pleet and family.

In memory of David Rosenes by Nancy and Larry Pleet and family.

JOHN AND DOROTHY RAICHMAN MEMORIAL FUND

In memory of Dorothy Raichman by Susan and David Feurer.

HERMAN AND ZELDA ROODMAN FUND

With appreciation to Diane Feller by Herman Roodman.

With appreciation to Etta Karp and family by Herman Roodman.

With appreciation to Lily and Morris Lang by Herman Roodman.

With appreciation to Shirley Berman by Herman Roodman.

With appreciation to Dr. Erwin and Edie Koranyi by Penny Bar-Noy and Herman Roodman.

With appreciation to Thelma Steinman by Penny Bar-Noy and Herman Roodman.

In memory of Zelda Roodman by Irene and Bob Stein; by Thelma Steinman; by Board and Staff of the Ottawa Jewish Community Foundation; by Dee and Yale Gaffin; by Sheela and Simon Morin; by Mitzel Merson; by Bess and Casey Swedlove; and by Edie Landau.

In memory of Frances Geltman by Marilyn, Lori and Wendy Waserman.

SAMUEL AND RUTH ROTHMAN MEMORIAL FUND

In memory of Tziporah Barkai by Sue and Steve Rothman and family.

In memory of Alan Evenchick by Sue and Steve Rothman and family and Corinne and Sheldon Taylor and family.

Wishing Rose Kardash a ru'ach shlemah by Sue and Steve Rothman and family.

LAYA AND SOL SHABINSKY FAMILY FUND

Mazal Tov to Laya and Sol Shabinsky on the birth of their granddaughter by Ethel and David Malek; and by Bea and Murray Garceau.

In memory of Tziporah Barkai by Libby and Stan Katz.

In memory of Frances Geltman by Libby and Stan Katz.

ABRAHAM AND MARY SHAFFER MEMORIAL FUND

In observance of the Yahrzeit of a dear mother Mary Shaffer by Sheldon and Sonia Shaffer.

HAROLD SHAFFER MEMORIAL FUND

In memory of Alan Evenchick by Rhea Wohl.

In memory of Anne Fleisher by Frances Shaffer.

SYLVIA AND HARRY SHERMAN MEMORIAL FUND

Mazal Tov to Sol Sherman on his 70th birthday by Lori and Peter Greenberg and family.

ROY AND HELEN SAIFE FUND

In memory of Zelda Roodman by Helen Saife.

ISRAEL AND REBECCA SHORE MEMORIAL FUND

In memory of Frances Geltman by Leonard Shore and Jane Mirsky.

In memory of David Rosenes by Leonard Shore and Jane Mirsky.

In memory of Leo Weiner by Leonard Shore and Jane Mirsky.

In memory of Arnold Fradkin by Leonard Shore and Jane Mirsky.

In memory of Cynthia Hartman by Leonard Shore and Jane Mirsky.

LINDA SILVERMAN MEMORIAL FUND

In memory of Harry Horwitz by Marvin and Phyllis Silverman.

SUE AND SAM SLACK FUND

Mazal Tov to aunt Sue and uncle Sam Slack on the establishment of their Endowment Fund by Myra, Lester, Jennifer, Donna, Gregory and Jordan Aronson.

In memory of May Leibovitz by Joy and Seymour Mender.

SLIPACOFF FAMILY FUND

Mazal Tov to Bev and Danny Cantor on the engagement of their son Noah to Donna Caplan by Barbara and David Slipacoff and family.

JACK AND LINDA SMITH FUND

Mazal Tov to Jack Smith on his birthday by Phil and Sue Bronshter.

In memory of Audrey Horwitz by Jack and Linda Smith, Moishe and Carol Smith and Phil and Sue Bronshter.

In memory of David Waisberg by Jack and Linda Smith, Moishe and Carol Smith and Phil and Sue Bronshter.

In memory of Frances Geltman by Jack and Linda Smith, Moishe and Carol Smith and Phil and Sue Bronshter.

Wishing Jack Smith continued good health by Edie Landau.

BEN AND SHIRLEY SMOLKIN MEMORIAL FUND

In memory of Frances Geltman by Howard Smolkin and family.

Annick Kronick.

BOBBY STEINBERG MEMORIAL FUND

In observance of the Yahrzeit of a dear husband and father, Bobby Steinberg, always remembered with love, Jane, Jessie and Connor.

FREDA AND PHIL SWEDKO MEMORIAL FUND

In memory of David Rosenes by Beverly and Irving Swedko.

Best wishes to Louis Woolf by Beverly and Irving Swedko and family.

JAY B. TALLER MEMORIAL FUND

In memory of Manya Greenspan by Sally and Morton Taler.

In memory of Sonia Miller by Sally and Morton Taler.

SAMUEL AND ANNE TALLER FUND

In memory of Frances Geltman by Marilyn, Lori and Wendy Waserman.

In memory of Joe Reiter by Anne Taler.

CLAIRE AND SAM TANNER MEMORIAL FUND

Mazal Tov to Stephen and Wendy Waxman on their special wedding anniversary by Sandra and Eli Hoffman; and by Lena and Stephen Tanner, Mami, Adam and Jason.

SAUL AND FANNY TANNER MEMORIAL FUND

Mazal Tov to Judith and David Kalin on the engagement of their son Michael to Aviva by Stephen and Linda Weiner and family.

In memory of Louis Arron by Stephen and Linda Weiner and family.

CHARLES AND ROSE TAYLOR FUND

In memory of Alan Evenchick by Rose and Chick Taylor.

In memory of Joe Reiter by Rose and Chick Taylor.

ETHEL AND IRVING TAYLOR FUND

Mazal Tov to Dorothy and Ben Greenberg on the birth of their granddaughter Olivia Eve by Ethel and Irving Taylor.

Mazal Tov to Manya and Gary Greenberg on the birth of their daughter Olivia Eve by Ethel and Irving Taylor.

Mazal Tov to Rochelle and David Greenberg on the birth of their granddaughter Olivia Eve by Ethel and Irving Taylor.

Mazal Tov to Jeanne and Syd Greenberg on the birth of their great-granddaughter Olivia Eve by Ethel and Irving Taylor.

Mazal Tov to Sarah and Hugh Shabsove on the birth of their granddaughter Dahlia Leigh by Ethel and Irving Taylor.

Mazal Tov to Mary and Gary Greenberg on the birth of their daughter Olivia Eve by Ethel and Irving Taylor.

In memory of Harry Horwitz by Ethel and Irving Taylor; by Susan and Mark Kom and family; and by Risa, Brent and Shira Taylor.

Best wishes to Esther Froman on her birthday by Ethel and Irving Taylor.

Best wishes to Or. Jack Greenberg on his birthday by Ethel and Irving Taylor.

Best wishes to John Greenberg on his birthday by Ethel and Irving Taylor.

Wishing Bernard Krupp a speedy recovery by Ethel and Irving Taylor.

In memory of Louis Arron by Ethel and Irving Taylor.

Mazal Tov to Bev and Danny Cantor on the engagement of their son Noah to Donna Caplan by Ethel and Irving Taylor.

Mazal Tov to Chuck and Adrienne Shabsove on the birth of their daughter Dahlia Leigh by Ethel and Irving Taylor.

In memory of Anne Fleisher by Ethel and Irving Taylor.

In memory of Zelda Roodman by Ethel and Irving Taylor.

In memory of Joe Reiter by Ethel and Irving Taylor.

MOSES, CHENYA AND HENRY TORONTOW MEMORIAL FUND

Best wishes to Bea Torontow on her special birthday by Jean and Max Naemark and family.

Best wishes to Francine Shier on her special birthday by Jean and Max Naemark and family.

STEPHEN AND GAIL VICTOR FUND

In memory of Frances Geltman by Gail and Stephen Victor.

SONIA AND ARTHUR VINER FUND

Mazal Tov to Mr. and Mrs. Herb Binder on the birth of their grandson by Elaine and Walter Viner.

HAZE WAINBERG FAMILY FUND

Best wishes to Haze Wainberg on her birthday by Angie Pietrantoni.

In memory of Sheila Prupas's sister Toby by Haze Wainberg.

JOSEPH AND SONIA WEINSTEIN MEMORIAL FUND

In memory of Audrey Horwitz by Yefia and Larry Arron.

Best wishes to Millie Weinstein on her birthday by Yefia and Larry Arron.

MARIETTE AND MORRIS WOOLFSON FUND

In memory of Anne Fleisher by Mariette Woolfson.

In memory of Manya Greenspan and Sonya Miller by Mariette Woolfson.

In memory of Zelda Roodman by Mariette Woolfson.

JOSEPH AND INEZ ZELIKOVITZ FUND

In memory of Frances Geltman by Inez Zelikovitz.

NATHAN, DAVID AND MAX ZELIKOVITZ FAMILIES FUND

In memory of David Rosenes by Margo, David, Aaron and Gail Kardish.

In memory of Audrey Horwitz by Margo, David, Aaron and Gail Kardish.

SANDRA AND SAM ZUNDER FUND

In memory of Harry Horwitz by Sam and Sandra Zunder.

In memory of Frances Geltman by Sam and Sandra Zunder.

In memory of Leo Weiner by Sam and Sandra Zunder.

In memory of Bertha Pleet by Sam and Sandra Zunder.

Contributions may be made by phoning Kayla Mallay at 798-4696 extension 274, Monday to Friday anytime.

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July 25 - August 1

League of Nathans, Feb 16

COMMUNITY CALENDAR



MONDAY, FEBRUARY 8	TUESDAY, FEBRUARY 9	WEDNESDAY, FEBRUARY 10	THURSDAY, FEBRUARY 11	FRIDAY, FEBRUARY 12	SATURDAY, FEBRUARY 13	SUNDAY, FEBRUARY 14
Jewish Family Services/Soloway Jewish Community Centre, Golden Age Club, The Joseph and Rose Ages Family Building, 1780 Kerr Avenue, Flower Arranging by Michael's Craft Store, 1:00 p.m. Soloway Jewish Community Centre Concert Band Practice, The Joseph and Rose Ages Family Building, 1780 Kerr Avenue, 7:30 p.m.	Drop-In Bridge, Soloway Jewish Community Centre, The Joseph and Rose Ages Family Building, 1780 Kerr Avenue, 1:00 p.m.			Ganon Pre-School, Shabbat Shalom Drop-In, The Joseph and Rose Ages Family Building, 1780 Kerr Avenue, 9:00 - 11:00 a.m. Tiny Treasures Shabbat for Tots Drop-In-Centre, 192 Switzer Avenue, 9:30-11:30 a.m. Friday Night Dinner/Shabbaton, Beth Shalom Congregation, 151 Chapel Street, 6:30 p.m.  CANDLELIGHTING BEFORE 5:07 PM	Shabbaton, Beth Shalom Congregation, 151 Chapel Street, all day. An Israeli Happening, sponsored by the Embassy of Israel, the Israel Experience Centre and the Soloway Jewish Community Centre, Agudath Israel Congregation, 1400 Coldrey Avenue, 7:30 p.m. Soloway Jewish Community Centre/Yitzhak Rabin High School, Teen Dance, 1780 Kerr Avenue, 7:30 p.m.	Advanced Knitting Workshop, Soloway Jewish Community Centre, The Joseph and Rose Ages Family Building, 1780 Kerr Avenue, 1:00 p.m. - 4:00 p.m.
MONDAY, FEBRUARY 15	TUESDAY, FEBRUARY 16	WEDNESDAY, FEBRUARY 17	THURSDAY, FEBRUARY 18	FRIDAY, FEBRUARY 19	SATURDAY, FEBRUARY 20	SUNDAY, FEBRUARY 21
Jewish Family Services/Soloway Jewish Community Centre, Golden Age Club, The Joseph and Rose Ages Family Building, 1780 Kerr Avenue, Meeting 1:00 p.m. Soloway Jewish Community Centre Concert Band Practice, The Joseph and Rose Ages Family Building, 1780 Kerr Avenue, 7:30 p.m.	Drop-In Bridge, Soloway Jewish Community Centre, The Joseph and Rose Ages Family Building, 1780 Kerr Avenue, 1:00 p.m. Open House, Torah Academy, 1301 Prince of Wales Drive, 10:00 a.m. - 2:00 p.m. and 7:00 p.m. - 8:30 p.m. Soloway Jewish Community Centre and The Great Canadian Theatre Company Gala Fundraiser, "League of Nathans", 910 Gladstone Avenue, 8:00 p.m.	Heart Smart Label Reading, Adult Department, Soloway Jewish Community Centre, The Joseph and Rose Ages Family Building, 1780 Kerr Avenue, 7:00 p.m.	Jewish Active Seniors, Soloway Jewish Community Centre, Guest Speaker Carol Barrett from TD Trust, Topic: Power of Attorney and Wills, 10:00 a.m. Adults for Lively Leisure, Soloway Jewish Community Centre, The Joseph and Rose Ages Family Building, 1780 Kerr Avenue, noon.	Ganon Pre-School, Shabbat Shalom Drop-In, The Joseph and Rose Ages Family Building, 1780 Kerr Avenue, 9:00 a.m. - 11:00 a.m. Tiny Treasures Shabbat for Tots Drop-In-Centre, 192 Switzer Avenue, 9:30-11:30 a.m.  CANDLELIGHTING BEFORE 5:17 PM	Tropical Beach Party, Soloway Jewish Community Centre Pool, The Joseph and Rose Ages Family Building, 1780 Kerr Avenue, 6:45 p.m. - 9:00 p.m.	Adult Department, Speaker Sandra Shaw: Topic Supplements and Alternatives, Soloway Jewish Community Centre, 1780 Kerr Avenue, 1:00 p.m. "The Shabbos Rose" - a play for women and girls, Maehon Sarah High School, Machzikel Hadas Congregation, 2310 Virginia Drive, 7:30 p.m.

This information is taken from the community calendar maintained by the Soloway Jewish Community Centre. Organizations which would like their events to be listed, no matter where they are to be held, should make sure they are recorded by Brenda Schaler, calendar co-ordinator at 798-9818 extension 265. We have voice mail. Accurate details must be provided.

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Condolences

Condolences are extended to the families of:

Lillian Benovoy
Rose Brown, New York (mother of Sharon Stevens)
Aron Eichenbaum, Montreal
Dora Feder, Montreal, (mother of Alti Rodal)
Harry Feldman, Montreal (brother of Edith Appovite)
Gertrude Feller
Katie Halpern
Jack Hymes, Montreal (brother of Goldie Abramson and Hy Hymes)
Sarah Kizell
Ruth Leikin

Sonya Miller, Montreal (mother of Ken Miller)
Myrna Potechin
Ben Schwartzman, Montreal (father of Charles Schwartzman)
Sam Segall
Malca Wexler, Detroit (sister of Dr. Norman Wolfish)
May their memories be a blessing.

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